W [EP.225a] Western Mono NS25
Y

264 from house to house. "He went the rounds and
574 never declined" (S.O.). This procedure was not followed with persons whose intimate connections in a village took them there frequently.

W
Y
576 A person approaching a house shouted or otherwise drew attention to himself. To approach quietly was looked upon with suspicion.

The Waksachi greeting used by B.O. was hani ˊ'iwa'u ñwa [one word]. This he claimed was wholly aboriginal although the translation is practically the "How are you?" of European culture. The proper or expected reply was nasu ˊmi naü ñwa tsatsa ˊmo (all of us well, or satisfactory).

W
Y
[888] Any old man might be called [paternal] "uncle" as a term of good-nature and esteem, much as Europeans call any greybeard "little grandfather."

W
Y
● 521 During the evening, between supper and complete darkness, or after dark in the winter, people sat around conversing. Some would be engaged in tasks such as acorn-shelling or preparing tobacco for the pre-retiring drink.
517 They talked about their plans for ceremonies, hunting, or other occupations; particularly important were discussions of the seasonal moves to other localities for fish, acorns,

W
Y
seeds, etc. Older people told stories, explained the nature of the world, and prescribed
[869] conduct for youngsters. This was the only means of instruction.

During the evening young people would shell acorns while some old person told stories or adventures. Stories were told only at night. S.O. recalls Etak and Wilolohi as especially fine entertainers.

W
Y
The hand game was favorite evening entertainment as it could only be played at night,
[525] whereas the women's dice game could be played only during the day.

W
Y
Persons wishing to induce good dreaming would foregather at a house to drink of to-
[276] bacco and lime.

MANUFACTURES

Baskets

W
Y
According to D. the basketry of the Michahai and Waksachi was exactly like that of their
285 Yokuts neighbors. From other informants we
[177] know this to be true, yet it should be pointed out that a mutual exchange has brought this about. The Mono-type cradle of twined rods and fan-shaped shade has been adopted by the Yokuts, while the Yokuts circular coiled sifting tray has been taken over by the Mono in preference to their own twined triangular sifting tray. Several shapes and their uses were distinguished by D. and may be taken as typical for all the foothill tribes, both Yokuts and Mono, between Kings River and Tule River. They are shown in figures 2 and 3, Part I. It may